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# SERMON

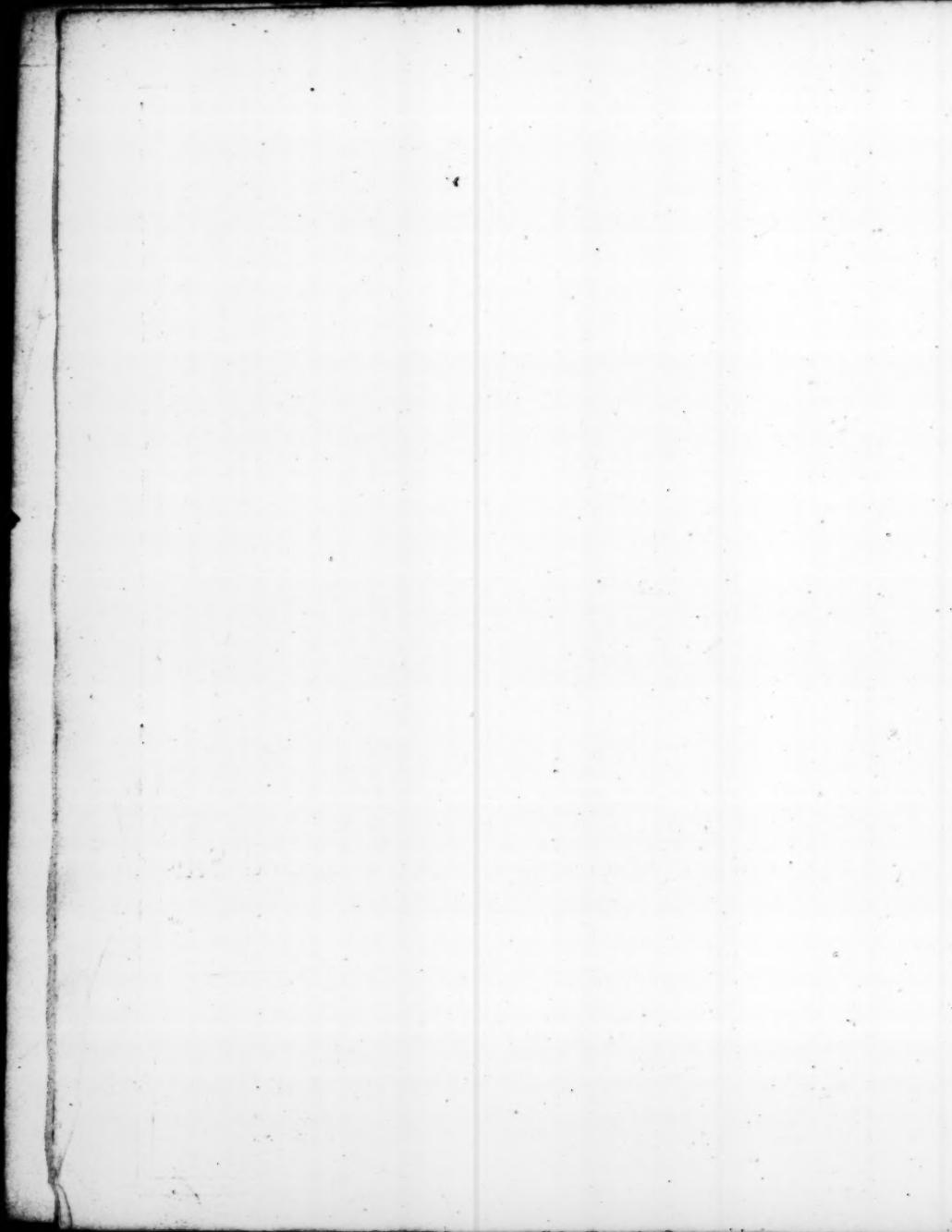
Preach'd before the  
University of *O X F O R D*,  
U P O N  
ACT-SUNDAY,  
A T  
*St. Mary's in Oxford, 1698.*

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dent of Christ-Church.

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**L O N D O N:**  
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*Lesson 13.*

## GALAT. II. 20.

*I am Crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

**I**N the sixteenth Verse of this Chapter, St. Paul lays down this comfortable Doctrine, *All Men are justified by the Faith of Christ, and not by the works of the Law.* But some took occasion from thence to infer, That every Man might live as he list, and never mind good Works, because he should be certainly Saved by his Faith in Christ, though his Life were never so Bad. But St. Paul denies that any such Inference could be justly made from that Doctrine. For then says he *ver. 17. Christ would be the Minister of Sin,* by making us to renounce the Righteousness of the Law, and leaving us to be a loose and a lawless sort of People. Yea, and I would make my self a Transgressor, by Preaching up such a licentious way of living, *ver. 18.* Neither of which is true. For, neither is Christ the Minister, nor am I the Preacher, *of Sin.* For says he *ver. 19. I through the Law;* that is, I understanding that

*A Sermon Preach'd*

that the End of the Law is not to justify, but to Con-vince Men of Sin, and to send them to Christ for Ju-stification: *Am dead*; that is, I am set at liberty and made free, as a Servant that is Dead is free from all the Bondage and Slavery that his Cruel Master was wont to put him to: *Am dead to the Law*; that is, I am freed from the rigour and hardship of the Law, which, like a severe Schoolmaster, requir'd more of me than I was able to do: *That I may live unto God*; that is, though I am freed from the Law, and do not expect to be Ju-stified by it; yet, I do not intend to live a loose and a lawless Life: but, to live unto God, to live a Life of Faith in Christ, to the Glory of God's free Grace.

And when St. Paul had thus plainly and fully an-swer'd this Objection, he presently foresaw another, which is this: If thou art justified by the Faith of Christ Crucified, then thou art Justified by his Death: And if thou art Justified by his Death, then thou art Crucified and Dead with him: And if thou art Crucified and Dead with him, how then comes it to pass that thou art alive? To which he answers in these words, *I am Crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.*

And when St. Paul had answer'd this Objection also, he presently foresaw another, which is this: *We see that thou livest a natural Life, by Eating and Drinking, and doing as other Men do; and how then canst thou say, that thou dost not live, but that Christ liveth in thee?* To which he

he answers in these words, *The Life which I now live in the Flesh, I live by the Faith of the Son of God.*

And lest any Man should be so ignorant, as not to know what this Faith of the Son of God is, he tells us expressly, That it is not a Faith whereby a Man only believes the Love of Christ to Mankind in general; for such a Faith, St. James tells us, the very Devils themselves have, *who both believe and tremble*: But it is a Faith, whereby a Man believes the Love of Christ to himself in particular. A Faith, whereby a Man can truly say of himself, *I firmly believe that Christ loved me, and gave himself for me.*

And thus I have shewn you what is the Connexion between the Text and the Verses that are before it. And I now come to shew you what is the meaning of it. In order to which I am to acquaint you :

*First*, That when St. Paul says, *I am Crucified with Christ*, he does not say this of himself alone, as if it had been some extraordinary Privilege which he had above all other Christians: but he says it in the Name of all true Believers, whoever and where-ever they are. He says it in thy name, and my name, and the name of every one here present, if we really and truly believe in Christ, and live up to our Belief. For what he here says in the singular number, *I am Crucified with Christ*, the same he says in the plural number, *Rom. 6. 4,8. We are dead with Christ, and we are buried with Christ.*

*Secondly*, I am to acquaint you, that there are two Selfs,

Selfs, or two Men in every single Person that is a true Believer. The one Self is corrupted, and comes from *Adam*; the other Self is renew'd, and comes from Christ. The one is the New, and the other is the Old Man. And these two Selfs, or these two Men, do signify two different Principles that are in one and the same Believer. The one Principle comes from corrupted Nature, and moves a Man to Sin; and the other Principle comes from renewed Nature, and moves him to Grace. And the truth of this is plain from the Text. For if St. *Paul* had not had these two Selfs, he could no more have said, *I am crucified, and yet I live*, than one and the same Man can be said to be dead and alive at one and the same time.

*Thirdly*, I am to acquaint you, that when Christ was Crucified upon the Cross, he did not endure that shameful and cursed Death for his own, but for our sake. What he did and suffer'd there, was not in a private, but a publick Capacity, as he was the Head, the Root, and the Representer of all the Elect. And therefore, when Christ was Crucified, all true Believers were Crucified in and with him; as when *Adam* sinned, all men sinned in him and with him; or as when *Abraham* paid Tythes to *Melchisedek*, *Levi*, who was then in *Abraham's* Loins, and unborn, paid those very Tythes in and with him,; or, to give you a more familiar Instance, as when a Member of Parliament gives his Voice there, the whole County or Corporation which he represents, is said to give their Voice in and with him. And the Truth of this

this also is plain from the Text. For it is almost seventeen hundred Years since Christ was crucified, and neither St. *Paul*, who lived some few Years after his Crucifixion, nor we, who live so many Years after it, can ever be truly said to be crucified with Christ, save only as he is our Head, and we are his Members, and he and we are one compleat and perfect Man, and all the Benefits of his Crucifixion are as really and truly ours, as if we our selves had all been actually Crucified with him in our own Persons. And how hard and difficult soever this may seem to be; yet, let no Man in the least doubt or question the Truth of it. For, it is almost six thousand Years since *Adam* Sinned: And we, who are at this vast distance of Time from him, are as really and truly guilty of his Sin, as if we our selves had all been alive when he lived, and had actually Sinned with him in our own Persons. For says St. *Paul*, Rom. v. 12, 19. *All men have sinned in Adam, and by Adam's disobedience all men were made sinners.* And if the Sin of *Adam*, who was only a meer Man, be really and truly our Sin, though we live so long a time after him: Then, shall not the Crucifixion of Christ, who was God as well as Man, be really and truly our Crucifixion, when it is but so short a Time, in comparison to *Adam's* Sinning, since Christ was Crucified? For, is not Christ more able to save all the Elect, who are only a few, than *Adam* was to destroy all Mankind, who are so many? Yea verily. For, as the Apostle proves it at large, the mischief we receive from

*Adam's* Transgression, is not so great as the Benefit we receive from Christ's Crucifixion. For says St. Paul, Rom. v. 15. *The grace of Christ hath much more abounded than the offence of Adam.* And he gives the Reason for it, v. 16. For says he, *the judgment was by one to condemnation; but, the free gift is of many offences unto justification:* That is, the Offence of *Adam* only made Men guilty of original Sin : But, the Grace of Christ, does not only pardon original Sin ; but, it also pardons all the personal and actual Sins of all his People. And therefore, since we have certainly Sinned with *Adam* in Paradise before we were born ; let none of us, if we are true Christians, make the least doubt, but that we were also as certainly Crucified with Christ upon the Cross, before we were Born.

And now, having thus acquainted you with these three Things, the meaning of the Text, which could otherwise have never been understood, will be plain and easy to the most ignorant Man and Woman here present. For, when St. Paul here says, *I am crucified with Christ*, he tells us what he means by it, Rom. vi. 6. where he says, *that our old Man is crucified with Christ*; that is, the corrupted Self, or the corruption of Nature, which is commonly called Original Sin, is Crucified and Mortified, and put to Death in every Believer by the Crucifixion and Death of Christ. For, the condemning power of Original Sin has been long since wholly taken away from us in our Justification, by which we were acquitted from it's Guilt and Punishment. The reigning

ing Power of Original Sin has been already in some measure, and is every Day more and more, taken away from us in our Sanctification, by which we constantly and manfully fight against it, and weaken and lessen it's Dominion. And the very being of Original Sin shall be wholly taken away from us in our Glorification in Heaven, where we shall all be one glorious Church, not having Spot or Wrinkle, but altogether Holy and without Blemish.

And now you know what is meant by these Words, *I am crucified with Christ*, you will easily know the meaning of all the rest. For, when St. Paul says, *Nevertheless I live*, the meaning of it is this. Do not think, that I contradict my self by saying, *I am crucified, and yet I live*: For, as I, according to my corrupted Self, am Crucified and dead unto Sin: So I, according to my renewed Self, am alive unto Righteousnes, and live unto God. My old Man is daily dying in me, and my new Man daily lives in me. My Sin grows weaker and weaker, and my Grace grows stronger and stronger.

But, lest this humble *Apostle*, and great Extoller of God's free Grace, should seem to have taken too much to himself, when he said, *Nevertheless I live*, he presently do's as it were, correct himself, by saying in the next Words, *yet not I, but Christ liveth in me*: *And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me*. The meaning of which is this. It is true, that God never justifies a Man, and aquits him from the guilt and pu-

nishment of his Sin, but he does also at the same time Sanctify him, and give him inherent Righteousness, and put into him a new Principle of Action. But, this new Principle of Action is not so strong and powerful, as, of it's self, to make a Believer do all his Duty without any further Assistance from Christ. This inherent Righteousness does not, cannot carry a Believer through all, or indeed through any Christian Duties, unless Christ gives him both the Will and the Deed, unless he excites him to, inables him for, and makes him to persevere in the Practice of every one of them. And therefore, notwithstanding this new Principle, and this inherent Righteousness, which every Believer has: Yet, there is not one Spiritual Action that any Believer does, or can do, but Christ does more in it, than the Believer himself does. Christ lives more in a Believer, than a Believer lives himself. For says St. Paul, *I live, yet not I, but Christ liveth in me.* For, Christ is the Life of every Believer, *Colof. iii. 4.* Yea, and he is also the very Bread of his Life; that is, the only means to preserve it, *John vi. 35.* Christ gives us Life, when we are dead in Trespasses and Sins; and Christ continues that Life to us, while we are alive; and without Christ we cannot have it one moment; no, not while I am speaking this to you. For, what is said of our Natural, is much more true of our Spiritual, Life; In him we live, and move, and have our Being. We all live, *yet not we, but Christ liveth in us.*

The sum of what I have hitherto said is this. We are justified by a lively Faith in Christ Crucified, and not by the Works of the Law. But, this our Justification by Faith, does not make us to live a loole and a lawles Life, neither does it hinder, but rather promote good Works. It makes us to live unto God, to live a Godly, a Righteous, and a sober Life.

And thus I have given you the true meaning of this most excellent and most comfortable Text of Scripture. And I now come to propose, to prove, and to apply the Doctrines that are contained in it.

The first Doctrine is this. Every Believer is Crucified with Christ. For says St. *Paul* in the Name of every Believer, *I am crucified with Christ*. And the Reasons of it are such as these. Christ is the Head of every Believer ; and every Believer is a Member of Christ. And if the Head be Crucified , the Members cannot avoid Crucifixion. As when a Man's Head is cut off, not only his Head, but his Body, and all his Members die , *Ephes.* i. 22, 23. compared with *1 Cor.* xii. 27. Christ is the Vine, and Believers are the Branches of that Vine. And if the Vine be cut down, and it's Root be plucked up, the Branches can no longer Subsist, but presently Dry and Wither, *John* xv. 5, 6. Christ is the Representer of all Believers. And when their Representer is Crucified, they themselves are Crucified with him. For, *Goliath* was the Champion and the Representer of all the *Philistines*. And when he was conquer'd by *David*, they also were conquer'd with

with him, and made Servants to *Israel*, *1 Sam. xvii.*  
9. Christ is the Surety of all Believers, and has paid  
off all the Debts which they owed to Almighty God,  
by fulfilling the Righteousness of the Law in his Life,  
and by suffering the Curse of the Law at his Death.  
And what a Man's Surety does, we all know, is the  
same in Law, as if the Man himself does it, *Heb. vii.*  
22. And for these and the like Reasons which we meet  
with in Scripture, we are not only Crucified with  
Christ, which seems very hard to a Natural Man: But,  
what seems to him much harder; we are also at this  
very Time risen together with Christ from the Dead:  
Yea, and what seems to him much harder still; we  
also at this very Time do sit together with Christ in  
Heavenly Places on God's right Hand, by virtue of  
our Union and Communion with him, who is our  
Head, our Representer, and our Surety, *Ephes. ii. 6.*  
And indeed, whatever Christ is and has is all ours.  
His Incarnation, Passion, Resurrection, Ascension,  
and Intercession is all ours. His Wisdom, Righteous-  
ness, Sanctification, and Himself is all ours. What-  
ever he had, did, and suffer'd was for our Sake and in  
our Stead. For, if it had been for himself: then, he  
had only paid his own, and not our Debt. As when  
a Man who is indebted himself, is also Surety for anoth-  
er, the Payment of his own personal Debt does not  
at all discharge his Suretiship. But, Christ had no  
personal Debt of his own to pay. For, he is God; and  
therefore, he is the Lord of the whole Law as well as  
the

the Sabbath; and therefore, he is not a Debtor to the Law either in the whole or in part, save only as he freely made himself under the Law at his Circumcision, *To redeem them that were under the Law, that we might receive the Adoption of Sons*, Mat. xii. 8. compared with Galat. iv. 4, 5. And that is the first Doctrine with it's Proof. The Application of it is this.

*First of all.* If Christ was Crucified for our Sake, and in our Stead, by the foreknowledge and determinate Council of God: Then, this shews us the miserable Condition of every Man in the State of Nature. For, as that Debt must needs be extraordinary great, which nothing but the greatest, nothing but an infinite Sum of Mony can discharge: So, the Misery of Man in a Natural State must needs be extraordinary great, must needs be the greatest that can be, when nothing but the greatest Ransom, nothing but an infinite Price, nothing but the Blood of God, and the Crucifixion and Death of Christ, can recover a Natural Man from that otherwise irrecoverable Misery. And now Christ is once Dead, he dieth no more, neither remaineth there any more Sacrifice for Sin, but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries, Rom. vi. 9. compared with Heb. x. 26, 27. And how then darest thou wilfully, habitually, and finally sin against Christ, when there is no more *Sacrifice*, and no more Satisfaction to be made or accepted for that Sin of thine, but thou must of necessity be undone, unavoidably undone for it for ever?

*Again.*

Again. This shews us, that we should, as St. *Paul* did, determine not to know any thing among you but Jesus Christ, *and him Crucified*; that is, we should resolve in all our Preaching, to insist chiefly, if not only, upon the Crucifixion of Jesus Christ. For, if our Natural Misery be so great, that before we have done any actual Fault, we are Born in Sin, and the Children of God's Wrath: And if nothing can redeem us from this our Natural Misery, but only the Crucifixion of Jesus Christ: Then certainly we ought to determine and to resolve in all our Preaching, to set forth Jesus Christ so evidently Crucified before the Eyes of all our Hearers, as if he were now hanging upon the *Cross* here in all our Sight: That so, we may look upon him whom we have pierced, and mourn for him, as one mourneth for his only Son, and be in bitterness for him, as one that is in bitterness for his First-born, *Zechar. xii. 10*. Oh my beloved Brethren, the Crucifixion of Jesus Christ ought not to be Preached only upon Good-Friday: But, as we ought to die daily, so we ought to have the dying of Jesus Christ daily before our Eyes. His Death and our own Death should be our daily and our whole Study: And then we could scarce ever do amiss. For, if a Minister could always look upon Jesus Christ crucified upon the *Cross*, could he ever neglect to feed his Lambs, and to feed his Sheep, instructing the Young by Catechizing, and the Old by Preaching? Could he ever think it too much to Catechize and to Preach to that Parish, for which he sees Christ is Crucified before

fore his Eyes? Could he ever think it too much to Catechize and to Preach to that Parish in his own Person, for which he sees Christ is crucified in his own Person? For, who can ever think his own personal catechizing or preaching to be worth more than Christ's own personal Crucifixion and Death? I speak to wise Men. Judg ye what I say. But, be sure to judge righteous Judgment. Be sure to judge, that ye your selves do not love Christ in Reality and in Truth, unless ye personally feed his Lambs by catechising the young, and personally feed his Sheep by preaching to the old, People committed to your Charge. *John 21. 15, 16, 17. And if ye do not love the Lord Jesus Christ, ye all know, that ye are cursed with a Curse, ye are Anathema Maran-atha, 1 Cor. 16. 22.*

Again, This shews us the great Love of God and of Christ to poor miserable Sinners. For, if God had had ten thousand Sons, and he had only given us one of them to be crucified for us, this had been very great Love indeed: But, when God had only one Son, only begotten, and only beloved, was it not the Height of Love, to give him to be crucified for us Men, for us Sinners, for us Enemies, for us Rebels, in actual and open War against Heaven and him? And was it not the Height of Love for that Son of his to suffer himself to be crucified for us? Yea verily. For, *greater Love hath no Man than this, that a Man lay down his Life for his Friends, Job. 15. 12.* And how then canst thou find in thy Heart to sin against Christ, who was crucified for thee? Canst thou be so ungrateful as to cut his Throat, who saved thee from

hanging? Dost thou not call to mind how Christ sweat-ed, and prayed, and bled, and died for thee? And canst thou be unconcerned? Canst thou laugh at all this? Dost thou not remember what Christ says, *Lam. 1. 12.* Is it nothing to you all ye that pass by? Behold and see, if there be any Sorrow like unto my Sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the Day of his fierce Anger. And canst thou be unconcern-ed? Canst thou laugh at all this too? Is it not enough that Christ was once crucified for thee, but wilt thou also crucify him a-fresh, wilt thou crucify him every Day, wilt thou crucifie him every Moment of the Day, wilt thou crucify him on his own Day, and in his own House; in the very Church it self; in the presence of God, Angels, and Men, by thy wilful and presumptuous sinning against him? Oh how ill is Christ used by Ignorant and Atheistical Men, seeing you who are Learned Men, and Clergy-Men treat him thus barba-rously! Oh how abominably is Christ ridiculed in the House of his Foes, seeing he is thus inhumanly entertain-ed in the House of his Friends, those who wait at his Altar, and dispence the sacred Symbols of his Body and Blood!

Again, This shews us the great Hatred of God against Sin: For, Christ had no Sin of his own. *He never sinned, neither was Guilt found in his Mouth,* 2 Pet. 2. 22. And yet, because he became Surety to God for the Sins of other Men, God made him to be crucified for them. And how then darest thou adventure to live in any one known and wilful Sin? For, if God spared not his own Son, but made

made him to be crucified for the Sins of other Men that were only imputed to him: How much less will he spare thee, who art not his Son, but his Enemy; and hast not only the imputed Sins of other Men to answer for, but art also accountable for thine own personal and innumerable Transgressions? And if the Hatred of God against Sin be so great, so exceeding great; how then canst thou reckon any Sin of thine to be a little Sin, or a venial Sin? For, is any Sin little or venial, that is committed against an infinite God? Is any Sin little or venial, that made Christ to be crucified? What Sins of thine canst reckon to be less, or more venial, than thy idle Words, and thy idle Thoughts, and those first sinful Motions of thy Heart, which thou never gavest thy Consent to, which are all forbid in the tenth Commandment? And yet, all these thy Sins, whatever thou thinkest of them, are so far from being little or venial in their own Nature, that they make Christ to be crucified, and will certainly make thee to be damned, if thou art not crucified with Christ. And if these Sins of thine, which thou takest to be so little and so venial, be yet so damnable, as to make Christ to be crucified, and thee to be damned: Oh good God! what will become of thee for those Sins of thine, which thou thy self allowest to be great, gross, and damnable, thy drinking, swearing, whoring, and sabbath-breaking?

Again, This shews us the great Obligation that lies upon us Christians to be like unto Christ in all his Sufferings, if ever he be pleased to call us to suffer for him

or his. For, was Christ crucified for thee, and wilt not thou be crucified for him, if need be ? But alas, alas ! How like is it that thou wilt be crucified for Christ his Sake, when thou canst not endure to be nick-named, or to be called a Fool, or a Puritan for his Sake ? How like is it that thou wilt lose thy Estate or thy Life for Christ his Sake, when thou wilt not leave off so much as one of thy Sins, or one of thy Lusts, or one of thy adulterous Looks, and lascivious Glances, even in Church, for his Sake ? But, what do I talk of thy being willing to be crucified for Christ and his Followers, when there is nothing in the whole World that thou art more ready to persecute and to crucify than Christ and a good Christian ? For, what is it that thou cursest and swearest by, almost every Word thou speakest, but the Blood and Wounds of the blessed Jesus, by which alone thou art to be saved, if ever thou shalt be saved ? And what is this but persecuting and crucifying of Christ ? And if any good Christian, whose very Heart and Flesh tremble to hear thy Blasphemies, comes by, and reproves thee for thy cursing and swearing, and threatens to have thee before a Magistrate, does not thine Anger presently rise up against him, and art not thou ready to persecute and to crucify him, for endeavouring to save thee from utter Ruin ? Dost not thou abuse him where-ever thou goest, and dost not thou call him a pragmatical Fellow, and a precise Fool, for meddling and making with other Mens Busines ? And does not this argue, that there is nothing in the whole World, that thou art more ready

dy to persecute and to crucify, than Christ and a good Christian? And how like then art thou to be willing to be crucified for him and his?

*Secondly*, If every Believer be crucified with Christ: Then, this shews us how every Man may know, whether he be a Believer or no. For, if a Man be crucified upon a Cross, or hanged upon a Gallows, for Robbing or Murder: Then he never robs nor murders any again. For *he that hath suffered in the Flesh and is dead, is freed from, and hath ceased to sin, Rom. 6.7.* compared with *1 Pet. 4.1.* And if thou art a true Believer, and crucified with Christ, thou wilt never commit those Sins hereafter, which thou has been guilty of heretofore. For, says St. Paul, *Rom. 6.2. How shall we, that are dead to Sin, live any longer therein?* And therefore, as it is a true Sign, that a Man is not truly Dead, when he Eats, and Drinks, and does as he was wont to do: So it is a true Sign that a Man is not a true Believer, and crucified with Christ, when he follows those wicked Courses, and keeps that bad Company, and is always gadding abroad from House to House, and lives such an idle Gentleman Life, as he was always wont to do.

*Again*, If a Man be dead, threaten him as much as you will, and he never minds it; make him as many fair Promises as you will, and he never minds you; offer him Meat, and he'll not touch it; Drink, and he'll not taste it; Preferment, and he'll not accept it; Beauty, and he'll not look upon it: Offer him all the Lust of the Eye, the Lust of the Flesh, and the Pride of Life, and it is all one.

to him, as if you offer'd him just nothing ; for he is dead to it all. And if thou art a true Believer, and crucified with Christ, it will be just thus with thee too. Promises cannot intice, and Threatnings cannot affrighten thee from thy Duty. Profit, Pleasure, and Preference cannot shake thy unalterable Resolutions, nor make thee think, speak, or act against thy Conscience. If any one says ill of thee, thou art dead, and dost not hear it ; and if any one does ill to thee, thou art dead, and dost not feel it. And as a true Believer, who is crucified with Christ, is thus crucified and dead to the World ; so is the World crucified and dead to him.

*Gal. 6. 14.* It is dead to him ; *that is*, it has no Life, no Relish, no Beauty, and no Pleasure in it : But, it is as unsavoury and as unpleasant to him, as a dead Carcase that stinks and rots upon the Earth. Now take me a Man whose whole Delight is in Hunting and Horse-Racing, and present him with the best dead Dog, or the best dead Horse that ever was, full of Stench and Rottenness ; and does he take any Delight in them ? Or take me a Man, whose whole Delight is in Women, and present him with the best dead Woman that ever was, the greatest Beauty, the greatest Wit, and the greatest Fortune ; and does he take any Delight in her, or does not her Stench and Rottenness make him to loath her, and to have her buried under Ground out of his Sight and smelling ? And if thou art a true Believer, and crucified with Christ, it will be just thus with thee too. The whole World, and what is most excellent

lent in it, will be crucified and dead to thee. Thy very Knowledge and Learning, which once made thee so great in thine own, and other Men's Eyes, will become dead to thee, and thou wilt reckon it all Ignorance and Nonsense, in Comparison with the Wisdom of Christ crucified. Yea, and thy very Goodness and Righteousness, by which thou didst once hope to be saved, will become dead to thee, and thou wilt reckon it all Dross and Dung, and as filthy as a menstrual Rag, in Comparison with the Righteousness of Christ crucified, *Isa.* lxiv. 6. compared with *Phil.* iii. 8, 9.

And now let every Man and Woman here present, lay their Hands to their Hearts, and consider seriously, not after the Manner of Hypocrites and Dissemblers with God, whether they be thus crucified with Christ, yea or no ; and whether they be thus crucified to the World, and the World be thus crucified to them, yea or no. I call Heaven and Earth to witness against you this Day ; yea, and I appeal even to your own hardened and seared Consciences, who thus publickly proclaim your Sins like *Sodom*, whether you be in this crucified Condition, yea or no. Oh how scandalous is your Behaviour, when you are out of Church, when it is thus notoriously wicked when you are in it ? And how can any of your Hearers believe a word of what you Preach to them, or give the least Attention to your Sermons, when you your selves do thus openly Laugh and Scoff at the most tremendous and the most fundamental Article of our Religion, the Crucifixion of the

the blessed Jesus? Was ever the Cross of Christ esteemed a greater Stumbling-block or Folly than it is at this very moment? Oh how can you be so light and vain, when God is so Angry, as to put Christ to Death, the Death of the *Cross*, for those very Sins which you now make a mock of?

Oh my beloved Brethren, I beg of you all for Christ's sake, that you would learn to be Serious, and in order to that, that you would do this one thing for me; and if the greatest Enemy that I have among you all, should desire me to do ten Thousand times as much for him, I would readily do it for him upon my Knees with all my Heart. I beg of you all for Christ his sake, that whenever you see a dead Corps, or hear a Passing-bell, or are at a Funeral, not to spend that precious Time of your Life in the House of Mourning, about meer toys and trifles, in hearing and telling News, or some idle and impertinent Stories; but, spend it all in making such serious and such seasonable Reflexions as these, upon your selves and those that are with you. Every Believer is Crucified with Christ. And every one that is Crucified with Christ, must be like this Dead Corps here before us. He must be Crucified to the World, and the World must be Crucified to him. Am I thus? Or art thou thus? Or is any one of us thus? O Lord make us all thus, that are not thus already for Christ his sake! And I do here tell you all in the Presence of Almighty God, that if you seriously and constantly make these and the like wholesom Reflexions upon your selves and those that

that are with you at Funerals, you will gain more by them in a short Time, than you lose by the Death of your Friend, though your loss of him be never so great. Try this Conscienciously when you will, and I will be bound to be your Bond-Slave, if you do not find it to be true.

*Thirdly.* If every Believer be Crucified with Christ: then, no Believer has any just Reason to complain of the Original Sin which he derives from *Adam*. For, if he Sinned with *Adam* before he was Born, he was also Crucified with Christ before he was Born. And, not only the Original Sin, which comes from *Adam*, is pardoned by the Crucifixion of Christ; but, all the actual and personal Sins of a Believer are also pardoned by it. And, as the pardon, which a Believer has by Christ's Crucifixion, exceeds the Sin, which he has by *Adam's* Transgression: So, the Righteousness which he has by Christ, exceeds the Righteousness which he lost by *Adam*. For, *Adam's* Righteousness was at best but the Righteousness of a meer Man: But, the Righteousness of Christ is the Righteousness of a more noble and divine Person. It is the Righteousness of him that is God as well as Man. And therefore, it is expressly called the Righteousness of God, *Rom.* iii. 22. compared with *2 Cor. v. 21.* And, pray mark it, is not the Mercy, that pardons all Sins, greater than the Curse, that only intails one Sin upon us? And is not the Righteousness of God greater and better than the Righteousness of Man? And consequently, what just Reason of Complaint has

any Believer for what he lost in *Adam*, seeing Christ has made him a gainer by his loss ?

*Fourthly.* If every Believer be Crucified with Christ : then, Christ is Crucified with every Believer in all the Losses, and Crosses, and Troubles, which fall upon him in this World. For says Christ unto *Saul*, while he persecutes the Believers, *Aet. ix. 4, 5.* *Saul, Saul, why persecutest thou me ? I am Jesus whom thou persecutest. It is hard for thee to kick against the Pricks.* Where you see that though Christ was then in Heaven, and so could not possibly be Persecuted in his own Person by sinful Men upon Earth : Yet, he looked upon the Persecution of Believers to be his own Persecution. Christ is Persecuted when a Believer is Persecuted. Christ is Crucified when a Believer is Crucified. And, as it happens with an *Ox* or an *Afs*, that kicks against the Pricks, or against the Goad, he hurts himself but not the Goad : So it is with every one that Persecutes a Believer, he kicks against the Pricks, he kicks against the Goad, he kicks against Christ, and he hurts himself more than the Believer. For, he damns his own *Soul*, while he hurts, or perhaps kills, the Believers Body. And therefore, a Believer is compared to a great and *a burdensom Stone*, and to *a hearth of fire among Wood*, and to *a torch of fire in a sheaf of Corn*, *Zechar. xii. 3, 6.* And, as a Man that strikes a great heavy Stone with his Fist, is himself more hurt by striking, than the Stone is by being struck : And, as a *Hearth*, or a *Torch of Fire* burns up the *Wood*, or the *Sheaf of Corn*, that is thrown upon it,

to put it out: So, every Man that Persecutes a Believer, is himself more hurt than the Believer is. For, whenever a Persecution is raised against a Believer, Christ steps in between it and him, and he takes the greatest part of it upon himself, and lets only a little of it to light upon him. And he that Persecutes Christ must needs come by the worst on't, you may be sure; as he that strikes against a Stone, a Hearth, or a Torch of Fire. And therefore, as Christ partakes with a Believer in his Sufferings: So, a Suffering Believer has the Honour to be a partaker of the Sufferings of *Christ*, and he fills up that which is behind of the Afflictions of *Christ* in his Flesh, for his Bodies sake, which is the Church, 1 Pet. iv. 13. compared with Colof. i. 24. And therefore, whenever thou callest a Believer a Hypocrite, because his good Life reproaches by bad Life, thou dost really call Christ a Hypocrite whenever thou callest a Believer a troublesom balling Fellow, because he always tells thee of, and reproves thee for thy Sin, thou dost really call *Christ* a troublesom balling Fellow. Whenever thou laughest at a Believer in Church, at Home, in the Streets, or any where else, thou dost really Laugh at Christ; and thy Laughter will certainly end in Weeping, and Wailing, and gnashing of Teeth. And whenever thou preferrest a Rich Sinner before a Poor Believer, thou dost really and truly prefer the Devil, who dwelleth and worketh in that Rich Sinner, before Christ, who dwelleth and worketh in that Poor Believer. And how ought this to

terrify and to keep all wicked Men from abusing Believers, because they thereby abuse Christ himself, and provoke him to take Vengeance on them? And how ought this to comfort and to cherish all Poor Believers under all the Abuses which are put upon them by a base ungrateful World, because Christ himself is at the same time abused with them, and crucified with them, and partakes of all their Afflictions, and helps them under them, and inables them to bear them, and brings them out of them, and rewards them for them with unspeakable Joy and Glory.

*Fifthly and Lastly,* If every Believer be crucified with Christ: Then let all here present, who love to have the Word of God plainly expounded, and applied home to their Hearts and Consciences: Let all such serious Persons turn to the 2 Kings iv. 34, 35. and there you will find, that when the Shunamite's Child was Dead, the Prophet *Elisha* went and lay upon him, and put his Mouth upon his Mouth, and his Eyes upon his Eyes, and his Hands upon his Hands, and he stretched himself upon him, and his Flesh waxed warm, and he came to life. And just thus let every Believer here present do by Christ crucified. Let him by Faith stretch and spread himself upon the Cross of Christ, and put his Mouth to Christ's Mouth, and his Eyes to Christ's Eyes, and his Hands to Christ's Hands, and his Heart to Christ's Heart, and thereby he will feel in himself the Death of Sin, and the Life of Grace, to warm

warm and inflame his dead Heart: If a Believer finds that he is apt to offend with his Mouth, let him by Faith put his Mouth upon the Mouth of Christ crucified, and Christ will make one of the Seraphims to fly unto him, having a live Coal in his Hand, taken from the Altar, and he will lay it upon his Mouth, and say unto him, *Lo, this bath touched thy Lips, and thine Iniquity is taken away, and thy Sin is purged, Isa. vi. 6, 7.* If a Believer finds that he is apt to offend with his Eyes, let him by Faith put his Eyes upon the Eyes of Christ crucified, and Christ will cause him to make a Covenant with his Eyes, so that he shall not think upon a Maid, because of the Destruction and the strange Punishment, which God brings upon the Adulterer, above all other Sinners, *Job xxxi. 1, 3.* If a Believer finds that he is apt to offend with his Hands, let him by Faith put his Hands upon the Hands of Christ crucified, and Christ will take his Hands, and will thrust them into his pierced Side, and will put his Fingers into the Print of the Nails, and will make him leave off smiting with the Fist of Wickedness, and as ready to relieve as he was before to oppress the Poor, *Job. xx. 25, 27.* If a Believer finds that he is apt to offend with his Heart, let him by Faith put his Heart upon the Heart of Christ crucified, and Christ will take his Heart, and purify it by Faith, *Acts xv. 9.* And so he may do with all the other Members of his Body, and the Faculties of his Soul, and he shall certainly have the same Success with them all. For, if

*Elisha* restored a natural Life to a Child that was naturally Dead, by applying the Parts of his Body to the Parts of that Child's Body; then, shall not the God of *Elisha*, shall not the Lord Jesus Christ, restore a spiritual Life to a Soul that is spiritually Dead, when it is applied and united to him by a lively Faith?

And when a Believer doth thus truly believe in Christ crucified, and does thus experimentally feel himself to be crucified with him; the Death of Christ mortifying his Body of Sin, and the Life of Christ quickning his dead Soul: Then, the Believer finds what it is indeed to be crucified with Christ: then, his Soul is ravished with Joy, and his Heart is filled with Comfort. And when he lies sick upon his Death-Bed, and the Devil comes and tells him of the Law, which he has broken: He presently tells the Devil again, that he is crucified with Christ, and Christ has long since blotted out the Law with all its Hand-writing, and nailed it to his Cross; and therefore, the Law can affect him no more, than a Bill or a Bond that has been long since paid and cancelled, *Colos.* ii. 14. And when the Devil comes and tells him farther, that he will drag him into Hell, to receive the due Wages of his Sin, eternal Death: He presently tells the Devil again, that he is not only crucified with Christ, and dead with Christ, and buried with Christ; but, that he has also long since descended into Hell with Christ, and there spoiled all his Principalities and Powers, and made a Shew of them openly triumphing

umphing over them in the Cross of Christ, *Colos.*  
ii. 15.

Oh! What will you give, ye Mockers and Scoffers, to have a true Interest in these two Texts of Scripture, and to be able to apply them truly to your own Souls, when you say the Creed in your Lifetime, and are ready to despair when ye come to die! But, when a Believer comes to die, who does believe with full Assurance of Faith, that he is freed from the Curse of the Law, the Power of Sin, the Sting of Death, the Captivity of the Devil, and the Fear of Hell: How can such a one, though never so much persecuted and tried with cruel Mockings; How can he but stand with great Boldness before the Face of those that have afflicted him, and made no Account of his Labours, and bear his Testimony against them? How can he be afraid to die, though Death come upon him with all its Terror. Yea, how can he but even long to die, and desire to be dissolved, that as he has been crucified with Christ, he may be also glorified with Christ, and find Death to be nothing else to him, but what Christ himself found it, a short and a quick Passage to a Joyful and a Glorious Resurrection? Which God of his infinite Mercy, grant to every one of us here present, for Christ his Sake, who was crucified for our Offences, and was raised again for our Justification.

If ye know these Things, happy are ye if ye do them; otherwise your Knowledge will be your utter Undoing. Which that it may never be, *The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.*

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F I N I S.

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